



## The Implementation of the 5S Culture in Shaping the Religious Character of Pupils at MTs Safinatun Najah

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### Article History:

Received:

31-08-2026

Revised:

17-09-2026

Accepted:

05-10-2026

### Keywords:

*5S culture; Islamic character education; Habituation; Hidden curriculum; Religious morality.*

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### Abstract:

The development of students' religious morality requires educational environments that consistently integrate character values into daily practices. In Islamic educational institutions, school culture can function as a medium for character formation through repeated habituation and social interaction. This study aims to explore the implementation of the 5S culture (Smile, Greet, Say Hello, Be Polite, and Be Courteous) and its relationship with students' religious morality at MTs Safinatun Najah, Blora. This study employed a qualitative descriptive approach. Data were collected through observations, semi-structured interviews, and documentation involving the head of the madrasah, guidance and counseling teacher, and student informants. Data were analyzed through data condensation, data display, and conclusion verification, with credibility strengthened through source triangulation, technique triangulation, and member checking. The findings indicate that the 5S culture has been institutionalized through madrasah policies, morning-duty teacher arrangements, teacher role modeling, and daily student interactions. Students demonstrated habitual practices of greeting teachers, practicing *salim*, communicating politely, and showing respectful interactions within the madrasah environment. Supporting documentary evidence showed a 35% decrease in recorded disciplinary violations, positive discipline records among 85% of students, and reports from 92% of responding parents regarding improvements in students' politeness at home. Documentary evidence from school records and parental feedback indicated positive behavioral patterns among students. These numerical indicators were used as supporting contextual data rather than as independent quantitative measurements. The study concludes that the 5S culture functions as an institutionalized form of hidden curriculum that supports Islamic character education through habituation, teacher exemplification, school policies, and family involvement. However, the findings do not establish a direct causal relationship between 5S implementation and changes in students' religious morality, as students' behavior is also influenced by various educational and social factors.

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## Introduction (مقدمة)

Madrasah Tsanawiyah (Islamic junior high school) plays an important role in developing students' religious character through school cultures that are consistently implemented in daily life. One form of such culture is the 5S culture (Smile, Greet, Say Hello, Be Polite, and Be Courteous), which functions not only as a form of social etiquette but also as a medium for internalizing Islamic moral values in students' everyday interactions. Within the context of Islamic education, school culture can become part of the hidden curriculum because character values are not only taught through formal learning processes but are also transmitted through daily practices and social interactions within the madrasah environment (Safira & Alfiansyah, 2023). Argue (Syaifulloh et al., 2024), that the hidden curriculum, including school culture and habituation practices, contributes significantly to students' character development alongside the formal curriculum. From an Islamic perspective, the 5S culture is not merely a social courtesy program but represents a practical manifestation of Islamic faith and moral values (*akidah* and *akhlak*) (Kurniasih, 2018).

The 5S culture is a habituation program designed to instill friendliness, respect, and noble character in social interactions. In Islamic education, 5S practices are closely connected with religious values because smiling, greeting, and welcoming others reflect the teachings of Prophet Muhammad SAW and represent the characteristics of a faithful Muslim. When these practices are consistently habituated, they may serve as an entry point for developing broader religious behaviors, such as discipline in performing Dhuha prayer, reciting the Qur'an, honesty, and social awareness (Lickona, 1991)(Adawiyah, 2026).

MTs Safinatun Najah, located in Blora, has established the 5S culture as a mandatory program for the entire academic community. However, field observations indicate that some students have become accustomed to greeting others but still demonstrate inconsistency in participating in congregational prayers at school. This phenomenon raises an important question regarding the extent to which the implementation of 5S culture is associated with the development of students' religious morality. Previous studies indicate that the success of habituation programs depends greatly on institutional commitment, consistency of implementation, and environmental support (Apita & Putri, 2025)(Zuhri et al., 2025)(Prayogo & Suyadi, 2019) Based on this background, this study aims to analyze the implementation of the 5S culture and its contribution to the development of students' religious morality at MTs Safinatun Najah.

Although various studies have examined the 5S culture within the context of character education, most previous studies have focused primarily on program implementation, teacher roles, or improvements in general manners and social behavior. Studies that specifically explore how 5S culture is institutionalized as a hidden curriculum in Islamic educational institutions and how habituation processes are related to students' religious morality remain limited. Therefore, this study seeks to address this gap by examining the implementation of 5S culture at MTs Safinatun Najah as part of a madrasah-based strategy for strengthening religious character.

The 5S culture refers to five behavioral values: Smile, Greet, Say Hello, Be Polite, and Be Courteous, which are consistently habituated in social interactions within school or madrasah environments. Smile refers to a friendly facial expression that reflects warmth and openness; greeting refers to expressions of respect, particularly through the Islamic greeting *assalamu'alaikum*; saying hello refers to the initiative to acknowledge and communicate with others; being polite refers to behavior that respects social norms and etiquette; while being courteous relates to gentle speech and respectful attitudes. Conceptually, the 5S culture is categorized as part of character education that emphasizes habituation of noble moral values

(Tabroni et al., 2021). Research (Kurniasih, 2018), emphasizes that hidden curriculum, including school culture, has an important contribution to character formation, although it is often overlooked in formal educational evaluation.

From the Islamic perspective, each element of the 5S culture has a strong normative foundation. Smiling is regarded as a form of charity (*sadaqah*) based on Islamic teachings; greeting others represents a recommended practice containing prayers for peace and well-being; initiating communication strengthens social relationships (*silaturahmi*); and polite and courteous behavior reflects *akhlaqul karimah*, which represents one of the main missions of Prophet Muhammad SAW. Therefore, the 5S culture should not be understood merely as a school etiquette program but as an expression of Islamic moral values in students' social lives (Kurniasih, 2018).

Religious morality refers to patterns of religious behavior that are repeatedly practiced and gradually become integrated into individuals' daily lives. Religious character is not measured solely through cognitive aspects (religious knowledge), but also through affective aspects (internalization and appreciation) and psychomotor aspects (religious practice) (Hambal, 2021) (Bloom, 1956; Glock & Stark, 1965). In madrasah settings, students' religious morality includes several dimensions: (1) worship-related aspects, such as discipline in congregational prayer; (2) moral aspects, such as honesty and social concern; (3) daily religious practices, such as Qur'an recitation; and (4) social interaction aspects (*muamalah*), such as respect toward teachers and peers. The development of students' religious morality is influenced by internal factors, including religious understanding, motivation, and spiritual awareness, as well as external factors, such as family environment, school culture, parenting patterns, teacher role modeling, and institutional policies (Mikdad et al., 2025). (Baidlawi, 2016) specifically examined the concept of habituation in Al-Ghazali's educational thought and highlighted its relevance to contemporary Islamic education. Furthermore (Prajoko & Humaedah, 2024), through a meta-analysis of 109 character education programs, found that programs integrating explicit instruction with practical habituation demonstrated stronger effectiveness in character development.

The theory of habituation explains that behaviors repeatedly practiced over time can develop into stable habits and eventually become automatic patterns of action. In character education, habituation is considered an effective approach for instilling moral and religious values (Yuendita & Rohaeti, 2025) (Mainuddin et al., 2023). Mature character develops through three components: moral knowing, moral feeling, and moral action (Lickona, 1991). (Husniyatus Salamah, 2020) further emphasizes that character formation requires a school environment that consistently models, reinforces, and strengthens desired values. The implementation of the 5S culture in educational institutions generally involves several strategies, including teacher and school leader modeling (*uswah hasanah*), continuous habituation practices, the creation of a supportive environment through slogans, posters, and school regulations, as well as consistent reinforcement mechanisms. (Nabriz et al., 2025) emphasize that moral habit formation requires environmental consistency, positive reinforcement, and concrete examples from educators. These strategies are aligned with habituation theory in character education (Khoirun Nisa' & Feri Kusmanto, 2022).

The implementation of the 5S culture is closely related to the development of students' religious morality. When consistently practiced, 5S culture has the potential to become an initial pathway for broader religious habituation. Within the madrasah environment, 5S practices are expected not to remain limited to social behavior but also to support the development of other religious values, including worship discipline, honesty, and social responsibility. However, the success of this process depends on the consistency of habituation, teacher role modeling, and comprehensive support from the madrasah environment (Sahin, 2018).

**Method (منهج)**

This study employed a qualitative descriptive approach to explore the implementation of the 5S culture and its role in shaping students' religious morality at MTs Safinatun Najah, Blora. The qualitative design was selected because the study focused on understanding practices, interactions, habituation processes, and participants' experiences within the natural context of the madrasah rather than statistically testing relationships among variables. The study was conducted from August to September 2026. The research informants consisted of one head of the madrasah, one guidance and counseling teacher, and 15 student informants from grades Informants were selected purposively based on their direct involvement in and experience with the implementation of the 5S culture. The head of the madrasah was selected because of his responsibility for institutional policy, the guidance and counseling teacher because of her role in monitoring student discipline and behavior, and student informants based on regular attendance, active participation in school activities, direct experience with the 5S program, and willingness to participate in the study (Moleong 2011, 2022).

Data were collected through observation, semi-structured interviews, and documentation. Observations were conducted during students' arrival time (06.30-07.15 WIB) and break time (10.00-10.15 WIB) on 8 days throughout the research period, focusing on students' practices of smiling, greeting, addressing others, hand-kissing, polite communication, and interactions with teachers and peers. Semi-structured interviews were conducted individually with the informants and lasted approximately (06.45-07.15) per session. The interviews explored the implementation of the 5S culture, forms of habituation, teacher role modeling, changes in student behavior, supporting factors, and implementation constraints. Documentation included school regulations, student affairs programs, photographs of activities, guidance counseling records, and other relevant institutional documents.

Data were analyzed concurrently with the data collection process through data condensation, data display, and conclusion drawing and verification. Interview transcripts or field notes and observation records were read repeatedly, coded, and grouped into categories such as institutional policy, habituation practices, teacher exemplification, students' behavioral responses, supporting factors, and implementation constraints. The findings derived from interviews were then compared with observation and documentation data to identify recurring patterns and ensure consistency across sources. Although this study used a qualitative design, several numerical indicators were included as supporting documentary evidence rather than as part of the primary quantitative analysis. The reported 35% decrease in disciplinary violations and the 85% positive discipline score were derived from institutional and guidance counseling records, while the 92% parental response figure was obtained from. These numerical data were used only to strengthen and contextualize the qualitative findings and were not subjected to inferential statistical analysis.

The credibility of the findings was strengthened through source triangulation, technique triangulation, and member checking. Source triangulation was conducted by comparing information obtained from the head of the madrasah, the guidance and counseling teacher, and student informants, while technique triangulation involved cross-checking interview findings with observation records and institutional documents (John W Creswell, 2014). Member checking was performed by confirming selected interpretations with the relevant informants to ensure that the findings accurately represented their experiences. Ethical considerations were maintained by obtaining institutional permission before data collection, informing participants about the purpose of the study and the voluntary nature of participation, obtaining informed consent, protecting participant confidentiality, and using the data solely for academic purposes. For student participants, ethical procedures were adjusted to their status as minors through permission from the relevant school authority and/or parents or guardians.

## Result (نتائج)

### Implementation of the 5S Culture

The observational findings showed that the 5S culture Smile, Greet, Say Hello, Be Polite, and Be Courteous had been systematically integrated into the daily activities of MTs Safinatun Najah. Direct observations showed that teachers stood in an orderly manner to welcome students, after which students were organized before participating in a collective prayer prior to the beginning of classroom activities.

**Figure 1. Morning implementation of the 5S culture at the madrasah gate**



At the institutional level, the head of the madrasah, Ari Purwanto, explained that the implementation of the 5S culture had been formally incorporated into the madrasah's vision, mission, and student character-building program. The madrasah also assigned a morning-duty teacher team at the school gate and regularly reinforced 5S values during morning assemblies. Documentary evidence, including the decree establishing the morning-duty teacher team, photographs of daily student welcoming activities, and 5S campaign posters, further supported these findings.

Five recurring forms of 5S habituation were identified during the observations. First, newly arriving students approached teachers with smiles and greetings. Second, students practiced *salim* by respectfully bowing and kissing or shaking the teachers' hands before entering the school area. Third, students spontaneously greeted teachers in the corridors without being reminded. Fourth, students greeted their peers in a friendly manner, contributing to a warm and conducive social atmosphere. Fifth, students demonstrated courteous communication by speaking calmly and avoiding interruptions when others were speaking. These five practices did not occur separately but were integrated into students' daily patterns of interaction within the madrasah.

Teachers and school personnel played an active role as both facilitators and role models in sustaining these practices. The head of the madrasah stated: *"The implementation of 5S in this madrasah is not merely a formal morning routine, but a fundamental part of developing akhlaqul karimah. We expect the values of Smile, Greet, Say Hello, Be Polite, and Be Courteous to become part of the students' character, both inside and outside the madrasah."*

The guidance and counseling teacher, Siti Lismawati, similarly explained: *"Through the daily practice of welcoming students at the gate every morning, we are able not only to monitor their readiness and neatness but also to build positive emotional connections with them. Smiles and warm greetings in the morning help create a more comfortable atmosphere for students before learning begins."*

A Grade IX student also stated that teachers “*set a good example every day,*” which encouraged students to behave respectfully in their daily interactions. These accounts were consistent with observational findings showing that teacher exemplification formed an important part of the implementation of the 5S culture.

### **Observed Changes in Student Behavior**

Observation and interview data indicated behavioral patterns associated with the habituation of 5S values among students. Students were increasingly observed greeting teachers and peers spontaneously, practicing *salim* without direct reminders, and using polite forms of communication in everyday interactions. One student described the experience as follows: “*Every morning, the teachers greet us and we do salim at the school gate, which makes the learning atmosphere feel comfortable and warm. Greeting and doing salim with teachers have become natural habits and no longer feel like something we are forced to do.*”

This statement was consistent with observational data showing that several 5S practices were performed spontaneously rather than only in response to teacher instructions. These findings suggest that repeated 5S practices had become increasingly familiar within students’ daily routines. However, because this study employed a descriptive qualitative design, these patterns are interpreted as observed behavioral changes within the context of the 5S program rather than as evidence of a direct causal effect.

Documentary data provided additional contextual support for these qualitative findings. Guidance and counseling records indicated a 35% decrease in recorded disciplinary violations during the documented period. In addition, existing parental feedback documentation showed that 92% of responding parents reported improvements in their children’s politeness at home. These percentages were treated as supporting documentary evidence rather than as primary quantitative findings. Therefore, they were used to strengthen and contextualize the qualitative interpretation and were not subjected to inferential statistical analysis.

### **Supporting Factors**

Several factors were identified as supporting the implementation of the 5S culture. First, the program received formal institutional support through its integration into the madrasah’s vision, mission, and character-building program. Second, the establishment of the morning-duty teacher team provided a structured mechanism for supervising and reinforcing 5S practices at the school entrance. Third, consistent teacher role modeling strengthened students’ exposure to respectful and courteous forms of interaction. Fourth, administrative support and visual campaign materials, including 5S posters, helped reinforce the values promoted by the program.

Family support also contributed to the continuity of positive behavior outside the school environment, as indicated by parental responses concerning changes in students’ manners at home. In addition, the madrasah’s achievement as the overall champion in a regional student marching and discipline competition served as an institutional reinforcement of the values of discipline, responsibility, and orderly conduct promoted within the school environment. Overall, the findings indicate that the implementation of the 5S culture was supported by the interaction of institutional policy, teacher exemplification, administrative reinforcement, school routines, and family involvement.

### **Obstacles in the Implementation of the 5S Culture**

The available field data did not provide sufficient evidence to identify specific barriers to the implementation of the 5S culture. The interview and observation data predominantly documented positive practices, institutional support, and behavioral patterns associated with the program, while explicit statements regarding operational difficulties were limited. Therefore, potential issues such as limited teacher-duty time, a large number of students, or inconsistencies

in implementation on particular days cannot be presented as empirical findings without additional supporting data.

This limitation indicates that the present dataset provides stronger evidence regarding the implementation process and supporting factors than regarding implementation barriers. Consequently, further investigation is required through more focused interview questions and repeated observations specifically addressing challenges in maintaining the consistency of the 5S culture. Previous research has reported that external environmental influences and technology use may affect the consistency of students' character development (Ristanti et al., 2020) however, these issues were not directly established in the present study and therefore should be treated as contextual references rather than findings.



## Discussion (مناقشة)

### Institutionalization of the 5S Culture as a Hidden Curriculum

Temuan The findings indicate that the implementation of the 5S culture at MTs Safinaton Najah extends beyond a set of interpersonal etiquette practices and has become embedded within the institutional routines of the madrasah. Its incorporation into school policy, the assignment of morning-duty teachers, routine welcoming activities, and visual reinforcement suggests that 5S operates not only through explicit instruction but also through the everyday social environment of the school. This pattern is consistent with the concept of *hidden curriculum*, in which values are transmitted through institutional routines, teacher behavior, and repeated social interactions rather than solely through formal classroom instruction.

This finding supports (Safira & Alfiansyah, 2023), who showed that 5S culture can support character formation when implemented through systematic planning and teacher involvement. However, the present study extends this perspective by showing that the sustainability of 5S practices is associated not merely with the existence of a character program, but with its institutionalization into routine school mechanisms. In this study, teacher exemplification was reinforced through an organized morning-duty system rather than depending solely on individual teacher initiative. This distinction is important because it suggests that character education may become more consistent when moral practices are supported by institutional structures.

The findings also complement (Apita & Putri, 2025), whose study emphasized the role of habituation in developing polite behavior in educational settings. While previous studies have largely discussed 5S as a behavioral or character-building program, the present study highlights its function as an institutionalized form of hidden curriculum within an Islamic madrasah. The integration of 5S practices with collective prayer and other religious routines further demonstrates that social etiquette and religious formation are not treated as separate domains. Instead, they are embedded within the same everyday educational environment. This integration constitutes one of the distinctive features of the present study (Adawiyah, 2026).

### Habituation and the Internalization of Moral Practices

The spontaneous greeting, *salim*, and polite communication observed among students can be interpreted through the theory of habituation. From this perspective, repeated exposure to morally valued practices provides opportunities for students to move from externally regulated behavior toward more familiar and self-initiated forms of conduct. In Al-Ghazali's conception of moral education, repeated practice (*riyadhah*) plays an important role in developing stable moral dispositions. Similarly, Lickona's framework suggests that character formation involves the interaction of moral knowledge, moral feeling, and moral action.

The present findings are compatible with these theoretical perspectives because some students performed 5S practices without direct reminders and described such practices as increasingly natural (Isrohmawati & Munif, 2020). However, this pattern should not be interpreted as proof that the 5S program itself caused the development of religious morality. The descriptive qualitative design of this study does not allow causal attribution. Rather, the findings indicate that students' behavioral patterns were consistent with a process of habituation occurring within an environment where 5S values were repeatedly modeled and reinforced.

This interpretation also requires consideration of other educational influences. Students at MTs Safinatun Najah are exposed not only to the 5S program but also to school policies, teacher role modeling, collective prayer, broader religious activities, peer interactions, and family environments. Therefore, observed changes in politeness, discipline, or religious behavior are more appropriately understood as emerging within a broader ecology of character education rather than as the exclusive outcome of 5S practices (Yaqin, 2023). This interpretation is consistent with the study's own finding that institutional policy, teacher exemplification, and parental support operated simultaneously within the students' educational environment.

The findings may also be compared with whose discussion of Islamic value internalization emphasizes that moral formation occurs through sustained educational processes rather than isolated activities. In the present study, the significance of 5S lies less in any single greeting or act of politeness and more in the repetitive and socially reinforced nature of these practices. Thus, the contribution of 5S may be better understood as providing a recurring context for moral practice rather than independently determining students' religious character (Muhtarom et al., 2025).

### **Teacher Exemplification, Institutional Support, and Family Involvement**

Teacher modeling emerged as an important component of the implementation process. From the perspective of Islamic education, this finding is closely related to the principle of *uswah hasanah*, in which educators transmit moral values not only through verbal instruction but also through observable behavior. The findings suggest that students repeatedly encountered teachers demonstrating greetings, respectful communication, and courteous interaction. Such consistency provides students with concrete examples of the values expected within the madrasah.

This finding is consistent with previous studies emphasizing the importance of teacher exemplification in character education. However, the present study adds an institutional dimension to this argument. Teacher modeling at MTs Safinatun Najah was not entirely dependent on individual initiative but was organized through the assignment of morning-duty teachers and incorporated into school routines. In this sense, *uswah hasanah* functioned simultaneously as a pedagogical practice and an institutional mechanism. This provides a more specific understanding of how teacher exemplification can be sustained within a school culture rather than remaining dependent on the personal commitment of individual teachers (Apita & Putri, 2025)(Wibowo, 2024).

The supporting documentary indicators, including the recorded decrease in disciplinary violations and parental reports of improved politeness at home, should also be interpreted within this broader context (Zalsabella P et al., 2023). These data are consistent with the qualitative observations but cannot establish that 5S independently produced the reported changes. Family support, school rules, teacher supervision, other religious programs, and students' developmental processes may also have contributed (Rifky, 2020). Therefore, the numerical indicators are better understood as contextual evidence accompanying the qualitative findings rather than as measures of causal effectiveness.

Family involvement is particularly relevant because character formation extends beyond the institutional boundaries of the madrasah. Parental reports of behavioral changes at home suggest that some practices encouraged within the school may also appear in family settings. Nevertheless, the present study did not independently measure the extent or mechanism of this transfer. Consequently, these findings should be interpreted as indications of consistency across school and family contexts rather than definitive evidence that school-based 5S practices directly transformed behavior at home (Suparta & Istiqamah, 2021). This cautious interpretation is consistent with the multidimensional nature of character education described in the broader literature.

### **Research Contribution, Implementation Barriers, and Interpretive Limits**

The specific contribution of this study lies in showing how 5S culture can function as an institutionalized hidden curriculum in an Islamic madrasah through the interaction of school policy, structured teacher involvement, daily habituation, religious routines, and family support. Previous studies have generally highlighted the role of 5S in promoting politeness, discipline, or general character education. In contrast, this study emphasizes the organizational mechanism through which 5S is embedded into everyday madrasah life and linked with religious character formation. The novelty therefore does not lie in claiming that 5S itself produces religious morality, but in demonstrating how 5S is situated within a broader institutional and religious ecology of character education. The findings indicate that 5S practices were associated with observed patterns of respectful and religiously oriented behavior within a broader educational environment.

Another important issue concerns implementation barriers. The present study obtained more detailed evidence regarding successful practices and supporting factors than regarding obstacles. Informants did not provide sufficiently explicit accounts of technical or institutional difficulties, and the observations were not specifically designed to capture variations or failures in implementation. Therefore, issues such as limited duty time, large student numbers, inconsistent implementation on particular days, external environmental influences, or technology use should not be treated as empirical findings of this study unless directly supported by field data.

Although (Candra et al., 2021) reported that external environmental influences may challenge the consistency of character habituation, such findings should be used only as comparative context rather than as evidence of barriers at MTs Safinatun Najah. The absence of explicit barrier data is itself a methodological limitation and indicates the need for future studies to include more focused interview questions, prolonged observation, and greater attention to situations in which 5S practices are not implemented consistently. Such an approach would provide a more balanced understanding of both the strengths and limitations of institutionalized character habituation.

Overall, the findings support the view that 5S culture can operate as part of a broader process of Islamic character education when it is reinforced through institutional policy, teacher exemplification, repeated social practice, religious routines, and family involvement. However, the study does not establish a direct causal relationship between 5S implementation and improvements in discipline or religious morality. Rather, it shows that 5S practices were embedded within a wider educational environment in which several mutually reinforcing factors were associated with students' observed patterns of respectful and religiously oriented behavior.



## Conclusion (خاتمة)

This study aimed to examine how the 5S culture is implemented at MTs Safinatun Najah and how its implementation is associated with the development of students' religious morality. The findings indicate that the 5S culture in this madrasah is not merely a morning welcoming routine but has been institutionalized through formal policies, supervision structures, teacher role modeling, and daily habituation practices. These elements create an educational environment in which polite and respectful behaviors are repeatedly practiced and gradually become part of students' everyday interactions.

Three main findings were identified. First, the sustainability of the 5S culture is supported by the combination of institutional commitment and consistent teacher exemplification. Second, students' participation in 5S practices shows patterns of habituation, as reflected in spontaneous greetings, *salim* practices, and polite communication without continuous direct supervision. Third, the practices promoted within the madrasah are also reported by parents as being reflected in students' behavior at home. However, these findings should be interpreted within a broader educational context, as students' religious morality may also be influenced by family support, school policies, religious activities, and other social factors.

This study highlights that school culture based on habituation can function as a form of hidden curriculum that supports the objectives of Islamic Religious Education. The contribution of this research lies in demonstrating how 5S culture can be institutionalized within an Islamic madrasah through the integration of school policies, teacher role modeling, daily routines, and family involvement. Practically, madrasahs and other educational institutions may strengthen character habituation programs by developing clear policies, structured supervision systems, consistent educator modeling, and active communication with families. Future research should further explore implementation barriers and examine how different contextual factors influence the sustainability of school-based character education programs.

## Acknowledgment (شكر وتقدير)

The authors would like to express their sincere gratitude to MTs Safinatun Najah, Blora, particularly the head of the madrasah, teachers, and students, for their support, valuable information, and willingness to provide opportunities throughout the research process. The authors also extend their appreciation to the Institut Agama Islam Khozinatul Ulum Blora for the academic support and facilities provided during the completion of this study.

The authors would also like to thank all individuals and parties who contributed directly or indirectly to the successful implementation of this research.



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